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COUNTRY Korea and China

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BROADCASTS FROM PYONGYANG, PUSAN, AND PEKINGHOW  
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## I. PYONGYANG

**Announcing:** The announcers do not differentiate the long and short pronunciations in certain words such as "chonjaeng" (war), "Yongdong" (place name in South Korea) or "chonson" (short sound--frontline) or "chonson" (long sound--battle front). They do not pronounce numerals with sufficient clarity. However, the announcers seem conscious of their shortcomings and generally re-read a sentence which has been poorly read.

**Scripts:** Pyongyang, after several years experimentation, appears to have settled on a script writing format. The style has all the Communist characteristics, and is long winded and flowery. Terminology, sentence construction and mode of expression have become more or less regularized. The pattern appears to be more Russian-Korean than pure Korean, however. Especially since the negotiations got underway there have been evidences of Chinese influence; it seems possible that some of the scripts were translated from the Chinese. For example, the phrase "chiyop chok"--which literally means like tree branches, minor or trivial--did not appear until after the truce talks started. When first used it was mispronounced so that it sounded like "chiyok chok" or geographic. (Peking's Korean-language broadcasts use the phrase frequently, at one time using it for "details.")

**News and Communiques:** Pyongyang's broadcasters never attempt to translate Chinese terms, particularly proper names, in reporting news of China. For example, the Chinese Federation of Labor is given as "Ch'ong Kong Hoe" which is a transliteration of the Chinese term and does not mean anything in Korean.

The broadcast communiques employ peculiar terms which are believed to be Russian in origin. Some of the terms, e.g. "pihaenggi sanyangkun cho" (aircraft hunter units) and "yusaeng yongnyang" (manpower), have been identified because they are constantly repeated in commentaries and news items but others are not yet verified.

In most cases Pyongyang announcers do not elaborate or attempt to explain any strange terms, whether in military, political, economic, industrial, cultural or scientific fields.

**Mechanics:** The station seems to have made improvements in its engineering techniques and, during January, its transmissions moved closer to the announced frequency of 4.4 megacycles. The station is seldom punctual in beginning or ending programs.

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## II. PUSAN

Announcing: All the announcers appear to lack proper training; they frequently bungle the scripts and do not bother to correct such errors. There is no indication that the announcers are trying to improve their techniques.

Scripts: Pusan broadcasts now contain more Korean news than they did before the war for they relay the Tokyo broadcasts of the U.N. Command. The language employed appears to be a sort of English-Korean; there is little doubt that all the newscasts are translated from English and by inexperienced personnel. For example, a commentary on the Jutlandia, describing the medical facilities, used the term for drama theaters rather than for operating theaters. The scripts follow newspaper format and are tailored for reading, not listening. The format followed is also more suitable for American comprehension than for Korean. In sum, according to the monitors, Pusan's scripts are "impossibly sad" both from the point of view of construction and of translation.

News: In general, news of domestic events is scarce, inadequate, and subjective.

## III. PEKING

Announcing: Peking alternates male and female announcers, all of whom speak with unpleasant accents.

Scripts: Peking employs a form of Korean which might be termed Chinese-Korean. It intermingles modern, colloquial, and archaic Korean and does not attempt to translate Chinese terms into understandable Korean. For example, the accepted Korean word for commerce and industry is "sanggong" but Peking, reversing the order of the characters, gives it as "kongsang." In referring to "mutual aid teams," Peking uses "p'uma sojo." But in Korean "p'umasi" denotes mutual aid in farming and is a term generally understood in rural, but not urban, areas. "Sojo" is a modern term for team. The combination of the characters is not easy to understand.

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